

THE BURMA NEWS



JUNE, 1934

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American Baptist Mission Press

THE BURMA NEWS

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Published on the 5th of each month at the American Baptist Mission Press, Rangoon, Burma.

Subscription Rates: Single Copy with postage, Rs. 2/6, \$0.75;

Subscriptions in the U. S. may be sent to Geo. B. Huntington, Esq., 152 Madison Ave., New York.

Vol. XLVII

Rangoon, Burma, June, 1934

No. 6

An Introduction and an Apology

Translated by J. F. Gressitt.

I have been asked to write a preface for the Chinese edition of "Love, the Law of Life." It has made me very sad, for my nation is constantly breaking the Law of Love toward the Middle Kingdom. I myself love China as I love Japan. And for a long time I have been praying for the speedy coming of peace in China. It causes me intolerable shame to reflect upon the violence that Japanese militarism has done and is doing in China, in spite of all my prayers. And I am surprised at the tolerance of the Chinese brother, who has translated my book, in spite of Japan's immoral acts. Though a million times I should ask pardon, it would not be enough to cover the sins of Japan. Therefore I have lacked the courage to write this introduction. Chinese leaders may well accuse me of impotence. I deserve the charge.

If only Japan will repent, and establish permanent friendship with China! There is no other way than by the Law of Love. And not only in the relations between China and Japan, if we hope for a progressive uniting of all the cultures of the nations and races of the whole world, there is no other way than through the principle of redemptive love. The law of redemptive love is the fundamental law of the universe. Kropotkin's instinctive love is not enough. Instinctive love does not transcend race. It is the redemptive love that Christ lived and practiced that alone transcends race. This type of redemptive love must grow in us, and in co-operation with the spirit of the universe we must labor to save the unhappy peoples of the world. Since the Japanese nation was unable to sense this great redemptive love, I suffer the sorrows of the Prophet Jeremiah. Forgive us! You sons of Confucius and Motzu forgive us in the name of your great

peace-loving sages! Some day the Japanese will cast away sword and gun and awaken to the love of the Cross. - - - Just now I can think of nothing but to beseech your pardon. And there are an uncounted number of young souls in Japan who like myself are asking for pardon — this is my message to Chinese brothers who may read this book.

— TOYOHICO KAGAWA,

Nearing the Harbor of Luzon Philippine Islands.

February 8, 1934,



In Perils Off

No doubt each mission station has its problems, and we surely have had our share during the past months. Robber bands and persecutions have added to the already numerous problems connected with a work of this size. Whenever there is any marked advance, it seems that the Evil One finds some means of placing obstacles in the way.

Shortly before my brother and family started on furlough, he made a most successful tour of the northern part of the Bana field. Several villages that had been worked for quite a few years became Christian, and quite a number who had backslidden through former persecutions were reclaimed. In the midst of the rejoicing over the stand taken by the two Hahpuma villages for Christ, there came a blight in the form of a petty Chinese official, Law Wu-e Ta. He with over thirty armed men entered the large village of Hahpuma. They went first to the two chieftains' homes and replaced the evil spirit altars in them, burning incense on the altars. Then, after making terrible threats, they went to my brother's camp demanding that he leave at once. The next day my brother and party did leave to report the case to the magistrate at Fu Fan, where they arrived four days later. The magistrate did nothing about the matter then and has done nothing yet though I have

taken it up with him twice, once by letter and once in person. Most of the Christians are still holding firm there, although persecutions have continued and the pastors have been driven out.

Lang Ts'ang, the present magistrate of this district, seems to be strongly opposed to Christianity. On a recent tour of his territory, he made a speech against Christianity in a section where petty officials were already making threats to the Christians and had succeeded in putting one of the strongest Christian chiefs in jail. He said that all must restore the religious customs of their forefathers (Nat worship), or he would punish them when he returned. Some weakened and have put nat altars in their homes, although they claim it is only for outward appearance. The majority in that section are still holding firm to their new faith.

My father and I have just returned from an extended tour of the Mong Mong field on which we were gone for over two months. The experiences we had were most varied, some brought joy and encouragement, while others, sorrow and discouragement. The hearty welcome received, the eagerness to hear the Gospel, the signs of Christian growth, and the privilege of leading men and women to a saving knowledge of Christ were the sources of bringing

great joy and encouragement. Whereas, seeing those who had been deprived of their homes and all of their earthly goods, through raids of ruthless robber bands, brought sorrow; and opposition to our work brought some discouragement.

The British entering Pang Long and Pang Lao to open a mine this dry season seems to have caused a strong feeling against white men on the part of the Chinese, as they claim that that territory is theirs (although according to maps it is unadministered British territory). There are even many rumours of war. While touring in the Wa country in Ai Hsuai circle, several attempts were made to ambush us and take our lives by certain men of the town of Ai Hsuai who make their entire livelihood by thievery. They claim that the magistrate had offered them a reward if they were successful. We were unable to visit certain sections and unable to hold the association we had intended to, as we learned men were waiting on the roads to waylay us. Even on our way home we had to come *via* a round about road to avoid men belonging to the same band, who were waiting in ambush for us. They might have been successful in their evil purpose had it not been for Providential care. It seems almost incredible that the magistrate would offer a reward for our lives as claimed by the Ai Hsuai Wa, but he might have thought the blame could all be placed on the headhunting Wa, and with the feeling against white men as mentioned above, it might be quite possible.

Mrs. Young held the fort here at Bana while we were away. She was kept busy with the duties of the mission and language study, and had some rather exciting times, too, as there have been more robbers in this section lately than ever known before.

When Father and I returned to Bana, there were robber bands all around, and rumours of their coming

here were heard from time to time; but the country seems to be quieter again, now, and we are breathing more easily. The situation in Shan Kai Shin, too, was much better when we left there, and we are hoping that no further suffering will be occasioned by merciless attacks of bandits. The money received from friends in Burma to aid the Christians in their time of adversity is greatly appreciated. It has been used to purchase paddy which will be distributed to those in greatest need.

Please pray for the many Christians of this field and for us that we may be given the wisdom needed to solve the many problems that arise.

M. Vincent Young.



Resolve for every Morning

Not only when the New Year's footsteps sound

Upon the threshold of my door, shall I
Make resolution.....every flaming dawn

Shall find me waiting earnestly to try
To live the glorious hours of one brief day

Simply and serenely at my best;

To serve, if there be need for me to serve;

To rest, if there should be the need for rest.

And I shall always strive to be sincere;
To search for truth and find it where I can;

I shall be charitable, knowing well
The good that lies within my fellow man.

I would be cheerful—and I would be brave

Beneath whatever load, or chastening rod,

And oh, these two things I shall try to keep:

A steadfast Faith—a childlike trust in God.

Grace Noll Crowell.



"What the Spirit works in us is for the sake of what He works by us."

Anon.

Bhamo

The school year ended with the usual rush of work during the last few days, to which was added a trip to Rangoon. On the way back I had to stop at Mandalay for a day, and I can testify that there are as many mosquitoes in Mandalay as the number of light years it takes a ray of light to travel from the earth to the sun. The heat also reminded me of the description of the trip to the sun in a book on astronomy which can be bought at the Mission Press. Words fail to describe it. The strongest I have at my command are "intense, overpowering". Just as soon as I came back to Bhamo I went to the meetings of the Bhamo Association. Here everything went off very well, and everyone was glad to see the new missionaries. Mr. Geis tried to sneak away on Thursday evening, but the word spread from those who knew about it, so he was escorted down the road in a whirl of friends and dust.

This hot season, I was able to do what I have wanted to do for some time. Three Kachin girls, and Ma Stella of the W. C. T. U. went with me to three villages, beginning with the small village at the foot of the hill, which is also the beginning of the climb to Sinlum. We spent ten days here. There is no school in this village, but this is where we have been having a reading class with the women for some months, so we were royally welcomed by our friends. The children learned the new songs, the Bible verses and Bible stories in a few days, and the women were so enthusiastic that they wanted two reading lessons a day. It was very hot here, but we cooled off in the rushing stream which flows past one side of the village. The people told us we would get fever, but we went in anyway. On the last day we had refreshments after the classes in the morning, and a concert in the evening.

The next day we walked up the hill for seven miles, with a rise of four thousand feet. A little more than five miles was all I could do, as this road is very steep and exposed to the sun for most of the way. Fortunately we were near a Forest Ranger's house, whose wife the girls knew, so we went there, and rested, lying flat on the floor, the most comfortable spot I thought I had found for a long, long time. We rested for several hours, and then, when it was cooler, we walked the rest of the way — almost two miles. Our destination was Lawdan, where we have a jungle school. They gave us an almost new bamboo house where we were very comfortable. Quite a number of the school children had stayed over for our Daily Vacation Bible School, though the two teachers and some of the older people, and the tiny tots came also. The outstanding feature here was the evening gathering at our house every evening, when almost all the people in the village came to listen to the victrola records and the singing of the children and the girls. This place was beautifully cool as it is about as high as Maymyo. One day the clouds hung low, and the wind blew them right into our house, something which Ma Stella had never seen. The interest here was keen also, and we made many new friends. Ma Stella got quite an assortment of Kachin words, which she could use very readily, to the great delight of the children. Her lectures and stories on Temperance and the Bible were listened to with rapt attention, and the elders of the village were delighted to have both given in this interesting and convincing way.

After ten days we went the other seven miles up the hill, but this time the rise was less than two thousand feet. We surprised those who knew we were coming by getting there before nine o'clock. I was immediately reminded of the warning of the people of the first village, where we

had had such cooling and refreshing swims in the stream, because, for the first time in my entire stay in Burma I had fever. I was quite miserable for four days, and then it ended as abruptly as it had begun. The girls with me had fever also, and I am now trying to find out how one can get fever by bathing in water. At Sinlum we had nice cool weather, also quite a lot of rain, which made it really cold. The Englands were away when we arrived, for a thirteen-day jungle trip. They visited a number of villages where there are schools and Christians, and also had the opportunity to go for about twenty miles into China, where the headman of eleven villages was willing to throw out the nat altars. But I must not tell their story for them. We had a small school at Sinlum, as the school children had gone to their homes. But the interest was just as great here among the children, as at the other two places, and whenever they saw us they would sing most lustily the songs they had learned. We had the opportunity to teach some songs to the one hundred and fifty little boys at the Government School, and Ma Stella gave several lectures on Temperance to various groups. At the end of ten days we had the usual concert and the children were very proud to show what they had learned.

Our contact with the Christians and the others in all these villages was most happy, and they often spoke of what it meant to them to have us there. One woman said it was like heaven to have us in her house. Just imagine! That made us very humble.

Now we have come back to Bhamo and find it fearfully hot. When we are trying to keep as cool as possible we wonder why it would not be a good idea to move this whole plant to Sinlum. Of course this Mission was begun a long time ago when Bhamo was a frontier station, and it might have been dangerous to have a school so far away. But at this time

it would be very nice to be in a cool place. Frieda Peter.



Kutkai Bible School

The Bible School was opened here on the 20th of May. Before the end of the week eighteen pupils were present. Since no mention was made about sex when the Kachins asked for such a school, the Kachin women were just as anxious as the men to have their representatives at the school so we have nine men and nine women.

The three fields Bhamo, Myitkyina, and Namhkam are represented. Namhkam being nearest to the school sent the largest number of pupils. Two men from Myitkyina were twenty days on the journey coming. One comes from a village one hundred miles north, and the other one hundred and fifty north-east of Myitkyina. They walked to Myitkyina, then took the train to Katha, from there by boat to Bhamo, then on foot over the mountains to Namhkam and then finally by bus to Kutkai. Both of these men are married and have children. The one from Hpimaw, a village of one hundred houses is ruled by his father. The son was the first from his village to be baptized in 1924 when I was present.

Educationally, their attainments differ very widely. Two have never been to any school, but both can read and write Kachin very well. One knows his Bible and is the only one in the class who has read the whole Bible through. The others passed from the second standard to failed seventh. However, all have a will to work and take their work seriously.

Within a radius of six miles of Kutkai there are a number of Kachin villages where there are Christians in each village who will welcome and entertain these young people in their week-end work. The idea is that the men will go single and the women in pairs to a certain village during their

school year and put into practice what they learn in the class; this village work will count in their standing. Their duties comprise the material, moral and spiritual welfare of the village. In this they will have plenty of room to display their various gifts.

Building at Kutkai has had its "ups and downs". The chief architect and designer, Rev. G. A. Sword of Namhkam, has many other duties beside designing houses and instructing Kachin coolies in the building of a stone house. I began to live here the first of April, so have simply followed along the lines mapped out by Mr. Sword. Kachin school boys did well under the direction of a Chinese carpenter, but with the opening of school these left for Namhkam. While the permanent house is under construction, we live in temporary bamboo houses.

I fear the roof will hardly be finished before the rains set in. However, with everyone willing to take things as they are and make the best of it we shall get on nicely. Some of the girls do the cooking, others cut the jungle on the compound while three boys are digging a well and the rest making a garden. In this way, we all keep busy trying to do as much as possible before the rains break.

Kutkai is on the high road from Lashio to Namhkam, so we have had some visitors. Misses Meader and Pond spent their hot season here, witnessing the laying of the foundation of some of the houses. The D. O. Smiths and Martins stopped long enough to give us a lookover and have a cup of tea. Dr. Gordon and Mrs. Seagrave also came to see the sights and have a meal with us.

While during the week our minds were chiefly occupied with directing coolies and Indian masons; we have also enjoyed several visits in Kachin villages with Mr. Sword. One of his preachers brought the good news that

he baptized twenty-nine persons one Sunday and on the following Sunday twenty-five more were received into the Namhkam church by baptism from a nearby village.

The Seagraves were just returning from a very happy Sunday spent with their people where seventeen were received into the Namhkam Shan church by baptism. Such reports give heart to the missionary.

If you want to cool off any time of the year take the train to Lashio, there take a bus for two rupees and in five hours you will pass through villages and from the hot plains to the cool plateau of Kutkai. The larch string is out for all my friends.

Geo. J. Geis.



Capt. Dollar, a Bible Colporteur

Capt. Robert Dollar, steamship magnate, who died recently, not only was a diligent, daily reader of the Bible, but an active exponent in its distribution. He placed a Bible in every cabin of the big ocean fleet which he controlled. In addition to this, on each of the trans-Pacific liners there was a supply of Chinese Bibles to meet the need of Chinese passengers, cabin boys and waiters. Capt. Dollar not only contributed to the work of the American Bible Society, but paid the freight charges on all the shipments of its Scriptures that he distributed in such large quantities.

—*Bulletin.*



Slip away into the silence of the secret place. Forget, for the moment—deliberately, purposefully—your aching heart, your troubled, tangled path. Let God speak. The voice of His Word has comfort in it, and power, and victory. And—strangely, surely—no other voice has! As you shut yourself up to an hour alone with the Word and the Christ of the Word, you will find, as George Goodman did, that "He has made us so happy that sometimes we cannot sleep for very joy of hearing Him."

—*Selected.*

Maymyo

On the last Sunday in April, in the presence of over ninety Indians of several races, Pastor Peter baptized two Telugu "house-boys". The ordinance of believers baptism always fascinates, and arouses thought. It signifies a clean break with the old life and the beginning of a new life, as Christ's followers. Eloquently it symbolizes identification with Jesus Christ in His death and burial and resurrection and thus keeps those fundamental facts before the world.

The members of our Namtu church were delighted because of a recent visit of our Field Secretary and Mrs. Chaney to that out-station, and were much profited by several addresses which Dr. Chaney delivered in their new church-building.

It has been a pleasure and a blessing to have the presence of Rev. and Mrs. Martin, missionaries from South India, at this Station during the past two months. They have been a benediction to the Church and its pastor. We follow them to their field of labour in India, with our good wishes, and prayers for God's richest blessings on them and their work for Christ.

We wholeheartedly invite overseas readers of THE NEWS to visit Maymyo and to be our guests whilst here. If they cannot come, occasional letters would greatly hearten their representatives here and cheer the church-members.

My wife and I spent five days at Lashio this month. It afforded us joy to meet the Christians there. Of the boarder-pupils in the Federated Middle A. V. School, at Lashio, some twenty boys belong to an "Andrew's Brotherhood." They assemble every morning, about five o'clock, for a period of worship, and have raised sixty rupees for church work. Please pray for them.

E. Grigg.

Leper Work, Kengtung

Returned last Wednesday from a tour of one hundred and thirty miles, all on foot this time. I found the work on the compound going along as busily as ever. The new teacher's house is slowly rising. The brick walls will be ready for the wood frame work soon. The new leper site will be ready for occupation in less than a month now. It will be a relief to have them in the rat proof houses away from this plague infested city of Kengtung.

The first night of our tour we stopped in a village about twenty-five miles from Kengtung. The people in this village said they had never heard the gospel. I suppose there are nearly a hundred villages as close as this to Kengtung that could say the same thing. Why do we say that they are slow to accept when so many have never been told?

The second night of our trip we stopped at the village of a local valley ruler. We found this ruler to be very eager for us to establish an out-station in his valley. He proffered help in putting up a building and promised to supervise the construction of the building.

On the fourth day we reached the village of one of our domestic servants. Although we had never visited this section before, the people were very happy to have us come. They asked us to stop three or four days. As it was, our preacher sat in the home of the head man and preached all day to shifting groups of villages. In the evening the whole village gathered and he preached until 10. A group of earnest inquirers kept him busy until midnight. Thus the seed was planted. We had to leave the next day but we are praying that the fruit will be ripe another year, that is, after the rains.

Our final goal was Mong Yang where we have had an out-clinic for several years. Here we plan to put up a more substantial structure than we now have. The Sunday we spent

in this town was filled with house-to-house evangelism or seed-planting. Everywhere we are received cordially with requests to tell about our religion. We are praying now that conviction will come to the hearts of those who have heard about the Jesus Way.

R. B. Buker.



D. V. B. S., Thonze

This has been a great vacation with fourteen Daily Vacation Bible Schools, six on the Zigon field and eight on the Thonze side. This was made possible by the genuine sharing of their means of a few missionaries who knew of the plans and the need.

The boys from the Seminary together with the preachers and Bible women on the field divided up into four staffs to run four schools at a time. We had only three Bible women and part of the time only two. So there was not even one to the school, but the boys were equal to the occasion, and when they could not get any volunteers in the village or nearby Christians to teach the sewing, they taught it themselves and learned a lot about sewing too. Only during the last week did we have a full cadre when Ma Ohn Hla came back from her understudy with Daw Kyaw and Daw Bwint.

Each school had an extra course for the grownups who gathered around: a Gospel course. A preacher had charge of them and took them off to one side and drank tea and preached to them.

We were fortunate in having some boys who knew how to get these raw jungle urchins into a line and drill them, or into a game and teach them to play. One of the boys made quite a name for himself as a doctor by giving simple remedies and dressing wounds and sores. In one village it looked as if we would make no headway, but unfortunately, or fortunately, (for they would have had it anyway,)

flu struck the village about the same time that we did and we were there ready to help them, medicines and all.

It is wonderful what a staff of young people can do in a village in a couple or three weeks: The boys and girls were taught to take a daily bath, (if the village had water enough to spare for baths,) to comb their hair at least once a day, to wash their clothes, and to keep themselves neat and to be polite. It was interesting to see them imitating their teachers even down to idiosyncracies.

Each village learned about twenty songs and the whole village knew it too, for they went about singing them in season and out, (in tune and out too.) Verses and verses and verses of Scripture they learned from the little booklet of selected portions of Scripture by Miss Gould. They learned to drill and to play games. The girls learned to sew and to make paper flowers. The boys learned to make paper fans over bamboo frames and some of them learned to sew, too. They learned that there were big boys who cared for them and would be big brothers to them and show them how to have a good time and not fall out with each other.

Each village was given a bag of flower seeds that we had saved from our garden last year and the children were eager to plant them. We told them over and over again to plant peppers, and beans, and pumpkins, and gourds, and roselle and many other things to eat and thus have a variety and save money especially when it is so scarce.

The workers were helped; the villagers were helped; the boys and girls were helped. I don't know who got the most out of it, those who gave the service or those who received it. The villages had a couple of weeks or more of light: young folks living a Christian life in them and preaching the Gospel. The tears of the children as the workers left showed that they were appreciated.

The extra cost in money for carrying on the schools was about rupees eighteen each.

When we came to count up the visible results, we found that we had baptized twenty-six, most of them adults, and as many more are near to the Kingdom. It was indeed a harvest time as well as a seed-sowing time.

J. T. Latta.



Profitable Crops Replacing Rice at Pyinmana

The Agricultural school reopened May 23 and seventy boys are already here. They come from the Lushai Hills of Assam, Myitkyina and Bana in China to the north and Sandoway and Tavoy to the south.

The past year has impressed us that the outstanding agricultural need of Burma now is to change from one crop paddy farming to diversified farming, with more attention given to animals to consume the unsaleable crops. By following this principle our farm has made a profit this year on every department except rice and sugar cane.

The Imperial Council of Agricultural Research of India has pointed out in a recent statement through the newspapers that, with many markets in other countries being closed, the demand for rice for export is likely to remain slack and the price low. Therefore a conference of experts is being held at Simla in June to find what crops may replace rice.

At Pyinmana where we keep a record of the number of hours of men and cattle labour spent on the different important crops, we have been able to figure out the approximate return per hour of man labour for different crops. With paddy selling at Rs. 40 per hundred baskets for each hour of man labour there was hardly a return of $\frac{1}{2}$ anna. On the other hand maize gave a return of $2\frac{1}{4}$ annas, lablab bean (pegyi) gave $1\frac{1}{2}$ anna, black mungo

bean (matpe) $1\frac{1}{4}$ anna, gram (kalabe) 1 anna and soy bean (pebok) $\frac{3}{4}$ anna. Growing paddy when the price is below Rs. 50 per hundred baskets is bringing ruin to landowners and cultivators who have difficulty even to pay their taxes. But why grow more paddy than is required for consumption when on much of the land other crops can be grown instead? I would urge land owners to require at least half their rent to be paid in beans instead of paddy. With the beginning of the rains we should urge cultivators to grow other crops wherever possible.

In the early rains on high paddy fields which can be well drained, grow vegetables such as brinjal, chilly, lady finger, roselle, ribbed gourd, pole beans and maize or a field crop like soy bean that stands a considerable amount of water. Only on the lowest half of the land grow the usual rice crop of the highest yielding variety. It will pay to let the remaining half of the poorer paddy land lie idle till September when during a break in the rains, green or black mungo bean may be planted on land prepared just the same as for paddy but with the water drained off at the last as well as possible. In October, on the higher paddy land with lighter soil, plant lablab bean or cow pea and on the lower paddy land with heavy clay soil plant gram. Also keep some pigs and chickens to eat up the left overs, for the price of these animals has come up slightly. Urge your village farmers to follow this new practice and they will have some profit left over just as we have had, and there will be more to give to the schools and churches. The prices of crops other than rice and sugar cane have shown a slight improvement.

Our fruit orchard is just starting to bear. The Chickna sweet limes and lemons have set a good crop to ripen the latter part of the rains, and the seedless guava which has a nice flavour and the consistancy of an apple comes the early part of the cold

season. The Indian jujube ripening in January tastes something like an apple and the large juicy Kew pine-apples will be ready in June.

From our animals this past year we sold fifty-one pigs for breeding, and seventy-seven pure bred fowls. We are selling 3000 eggs a week through our Fresh Egg Association. We start the new year of work with the prayer that a new and greater spiritual fruitage will come from our agricultural labours.

Brayton C. Case.



Fullness of Blessing

"Paul seems to suggest that there are degrees of possession: there are measurements we make, limitations we impose, and in his eager way he urges that we should make room for the Spirit. Do not go in for small measures. Do not restrict your allowance. Do not confine yourself to mean and petty degrees of the Spirit. The gift of the Spirit is not on a rationing basis. 'Be filled with the Spirit.'"

"Christ and the Spirit are not separate and distinct; where the one is the other is; but Paul would seem to suggest that by the strengthening grace of the Spirit the Christian is himself kept so established and constant in his faith that Christ becomes a permanent possession."

John MacBeath.



Memorial Day

American School, Taunggyi

The American School children and missionaries have just returned from the cemetery where we have taken part in a pleasing little ceremony prompted by the day.

This week the erection of a headstone marking Mrs. Mix's grave has just been completed and beside it is the grave of Baby Clarence Young who died here in Taunggyi on the 30th May, 1908, just twenty-six years ago. His parents and two older brothers were on their way from Kengtung to Rangoon, homeward, and were called on to leave this pledge to the Shan States behind them.

Taking with us a lot of lily bulbs, every one present planted one, encircling these two graves and then all joined in singing the hymn, "Faith of Our Fathers," after which all recited the Recessional in unison. San Rickard next read "In Flanders Field" and Dick Strait "America's Answer" followed by the singing of "A Memorial Day Hymn," by all the children and ending with the hymn, "Am I a Soldier of the Cross." Mr. Heptonstall offered the closing prayer, thanking God for all who had gone before, asking that we might be worthy followers.

Then we laid on the two graves all the flowers we had brought.

As far as I know it is the first Memorial Day celebrated here and we hope the good custom can be kept up.

Schools are opening well. The Huldah Mix Girls' School has enrolled 173, more than ever before. The Commissioner is much pleased and says that it is high time the Shan States awoke to the need for educating the *mothers* of the next generation.

We have had an unusually large number of Summer visitors this year, in all thirty-five adults and many children. Finding that the month of April produced eleven birthdays in the circle here, we united in a picnic supper on the grounds of the American School and, counting all the children and the resident missionaries, there were eighty-two present.

Elizabeth M. Heptonstall.



"Lord, what in me is dark, illumine; what is low, raise and support."

Milton.

"Christ is the Higher Workman Who learnt obedience through suffering. We are but under workmen; in working or in waiting, may we fulfil the Master's Will."

Anon.

Toungoo—Burman

We closed school with a very satisfactory report to Government. Bills were all paid and no deficit, nor were the teachers' salaries reduced. We have some changes. Ma Ohn Bwint has left intending to go to the Bible School. We have secured a former teacher to take her place. Another teacher announces that she is taking a private pupil at the end of June and so I have secured another teacher in her place. We shall miss the outgoing teacher as she played for us at the assemblies and on Sunday, but we wish her much joy in her new role.

School has opened with over twenty pupils more than we had last year at the same time. This looks good and they are still coming. However, where we made money last year was in the middle school and we do not have as large a middle school now as we had then. The lower standards are larger.

The vacation was most enjoyably spent in Kalaw in "The Grotto." We had some warm weather there, but knew that it was hotter on the plains. I took a walk in the hills looking for orchids one day and saw two deer, but they took a dislike to my presence and hurried away. Another day several of us went on a hunt and I saw a large wild boar, but shooting at one of them when he gets the jump on is like shooting at lightning and I had to do it with a rifle. I think he heard the report of the gun. I have forgotten how fast sound travels.

We had only two D. V. B. S. this year. We had planned on two others, but the plans did not work out. In both cases we had a very satisfactory report on the work. In one of the villages there were about forty children in the classes and in another about fifty. In one of

the villages there was a man who has been a Christian for years. He has his faults, but he holds rigidly to his beliefs and lets his light shine. The headman of the village used to live in the home of my headmaster. Another man in the village was a pupil in our school when I first came to Burma and was baptized. In this village which is rather difficult to reach he had drifted away, but he had a warm feeling towards us all. A daughter of the faithful Christian was baptised during the meetings and seven heads of houses came and said that they were going to come out on the side of Christianity. They want more instruction. They are influential people in the village and if they come with their wives and children there will be about enough to start a church in this village. This looks most hopeful. At Kywegan where we had such good results last year and later such virulent opposition, there are others who are asking for baptism. I heard that some of the villagers asked the hpongyi to remove his objection to their putting their children in the school, but that if he did not do it they were going to put them there anyway. We feel thankful for these signs of God's blessing and hope you will remember to continue in prayer for this work which seems so encouraging. We know the devil will not give up without a struggle.

Lewis B. Rogers.



"True faith knows neither fear nor disobedience."

George Goodman.

"In the matter of Will, every child of God should be able to say 'I and my Father are one'; if this is not so there must be disobedience in the heart."

John Wesley.

"God craves simply that we yield ourselves to Him, that He may work in us."

Andrew Murray.

Nanking Seminary to Try New Curriculum for Training Rural Ministry

The Nanking Theological Seminary, Nanking, China, recently approved changes in the Seminary course to provide special training for those students who are preparing for the rural ministry. The new plan calls for the first and second years' work on basic courses. The third year is to be provided by the University of Nanking Rural Leaders' Training School, in which agriculture and rural life subjects will be emphasized. Seminary credit is to be given for this year's work. The students return to the Seminary for their fourth year. Regular seminary courses on Rural Church, Rural Religious Education, and periods of field training will be provided by the Seminary.



The Finality of Jesus Christ

The only conception of Christianity which had propagating and survival power in the second century was the conception which rested on and sprang from the conviction of the sole sufficiency and the solitary indispensableness of Christ.

On the Rock of Jesus Christ, the Son of God and the Son of Man, the only Redeemer, Saviour and Lord, the Christian Church stood at the beginning. Here it has stood through all the ages. Here it must continue to stand. "Other foundation can no man lay than that is laid, which is Jesus Christ." From this foundation the Church of Christ, so long as it is true to its message and its mission, whether at home or abroad, will never remove.

Robert E. Speer.



A Missionary's Equipment

A life yielded to God and controlled by His Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men and adaptability towards circumstances.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of His word.

Some experience and blessing in the Lord's work at home.

A healthy body and a vigorous mind.

J. Hudson Taylor.

Arrived

On May 4, by S.S. *Yoma*, Rev. and Mrs. Gordon S. Jury, M.A. Principal of Judson College.



Field Secretary's Travel Contd. from August News Report

My last travel report was in the August News. Since then I have visited the following Stations.

Aug. 14 — 17	Bassein.
" 17 — 18	Henzada.
" 26 — 29	Pyapon.
" 31 — Sept. 4	Henzada.
Sept. 13 — 16	Toungoo.
Nov. 23 — Dec. 25	India.
Jan. 6 — 7	Shwegyin.
" 8 — 9	Nyaunglebin.
Feb. 1 —	Mandalay-Sagaing.
" 2 — 6	Myitkyina.
" 7 — 10	Bhamo.
" 11	Katha.
" 12	Sagaing.
" 13	Mandalay.
" 14	Rangoon.
" 19 — 20	Henzada.
Mar. 2 — 4	Pyinmana.
" 5 — 6	Meiktila.
" 7 — 8	Mandalay-Sagaing.
" 9 — 12	Maymyo.
Apr. 3 — 4	<i>Enroute.</i>
" 5 — 9	Maymyo.
" 11 — 16	Namtu.
" 16	Hsipaw.
" 17 — 22	Loilem.
" 20 — 21	Mongnai.
" 23 — 30	Taunggyi.
" 30 — May 7	Kalaw.
May 8	Rangoon.

Field Secretary.



School Medical Examinations

I have had to change my plans as to the time of leaving for medical examinations. I will be leaving about the middle of July.



Language Examination

Mr. Conrad has passed his second Pwo Karen examination with credit.

M. B. Pound.

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